DOCUMENT RESUME

ED 146 683 95 EA 010 087

AUTHOR Young, Nancy Foon, Ed.; Parrish, Judy Robinson, Ed.
TITLE S/he.
INSTITUTION Hawaii State Commission on the Status of Women, Honolulu.; Hawaii Univ., Honolulu. Coll. of Education. General Assistance Center for the Pacific.
SPONS AGENCY Office of Education (DHEW), Washington, D.C.
PUB DATE 76
GRANT C391-75-0006
NOTE 45p.; Not available in paper copy due to color of paper of original document

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Athletic Programs; Change Strategies; Curriculum Guides; *Discussion (Teaching Technique); Elementary Secondary Education; Equal Opportunities (Jobs); *Feminism; Life Style; Occupational Choice; Role Perception; *Sex Discrimination; *Sex Role; *Sex Stereotypes; Social Attitudes; Sociocultural Patterns; Textbook Bias; Working Women
IDENTIFIERS Hawaii

ABSTRACT

A guide to help students understand the changes in traditional male and female roles occurring in society summarizes traditional behavior patterns and current changes, followed by an example of a student discussion and a class exercise. Topics include (1) who pays on a date, (2) names used to identify people, (3) women serving in the military, (4) identification of sex role stereotypes, (5) sex role stereotyping in textbooks, (6) women and sports, and (7) employment goals. A chapter focusing on the various rites of passage into manhood in the American society discusses the socialization of the American male and the alternatives to the problem of masculinity rites. The final chapter discusses the traditional women's role in dating, compares courses males and females take in school, reasons for marriage, and women's work and men's work in both the home environment and in the workplace. (Author/MLF)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED146683

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
Nancy Fern Young
Judy Robinson Parrish
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

s/he (she; unstressed shi) pron. for pl. see THEY,

1. the person; the one; anyone: as <one should do the best s/he can.>
2. a way of designating a human being in the english language without specifying sex.

EA 010 087

photographs and design direction by sono hirose
illustrations by phoebe berrey

edited by nancy foon young and judy robinson parrish

a production of

general assistance center for the pacific
college of education, educational foundations
university of hawaii
honolulu, hawaii 96822

director: melvin ezer

state commission on the status of women
250 south king street, room 500
honolulu, hawaii 96813

chairperson: margaret ushijima

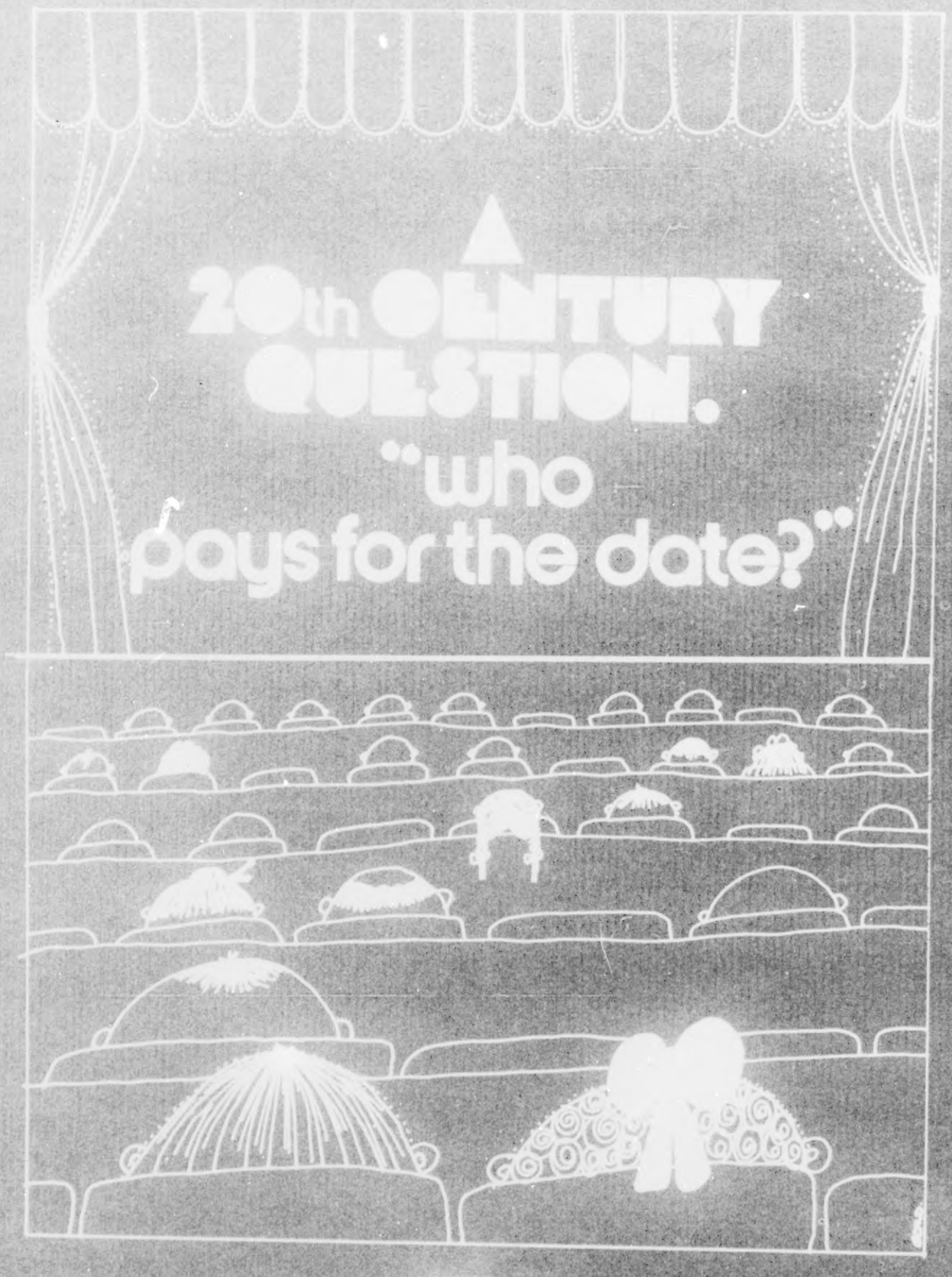
all rights reserved. 1976
funded by office of education grant number C391-75-0006.

table of contents

who pays for the date?
by shirley ricks 5

masculinity rites in american society
by lynn s. tanouye 25

fairytale of femininity
by wanita willinger 35


20th CENTURY
QUESTION.
"who
pays for the date?"

who pays for the date?
by shirley ricks

This chapter is about women in Hawaii and how they form an important part of our society. We know that 48% of Hawaii's people are women, and we know that they are the half of the human race who can have babies, and up until now, many of us have believed that they are also the half that does the housework, raises the children, cooks the meals and holds the family together. In short, we have expectations about the things that women are supposed to do in our society. For a long time, for example, we thought that men and boys were the half of the human race who paid for dates, and women and girls were the half who accepted. But this view, like many others, is changing, as the following discussion among some students your age seems to indicate.

Q. When you go on a date, who pays?

Gary: I expect to pay. But the way they talk, they expect to be equal and everything. Why don't they pay?

Doreen: It depends on who asks. If I invite, I pay; if he invites, he pays. I have my own job so it's only fair.

Gary: When I went to the prom, she asked me, and I paid for hers. Everything. And it was her prom.

Jenny: So far, every guy I have gone out with has paid. A lot of guys, most of them, expect to pay when they ask. But I think I'd like to go Dutch. I wouldn't like to pay all of the time, though.

Doreen: If a girl has to pay all of the time, she's being used.

Gary: But what if the boy is paying all of the time. Aren't you using him?

These changing ideas about who pays for a date reflect changing ideas about larger issues in our society, such as what kind of work men and women do, who supports the family and who makes decisions. Today, some women in Hawaii are doctors, others artists, some work at repairing telephones,

others are counselors, engineers, teachers, lawyers, and carpenters. Some want to work, some want to raise a family, and many want to do both.

As attitudes toward women change, laws regulating what women can and can't do are changing too. Before 1920, women in America couldn't vote, run for office, obtain credit from banks, or keep their own last names when they married. Women won the vote in 1920, and in the next fifty years, new laws have eliminated many other restrictions. Women like Patsy Mink, Jean King, Pat Saiki, Kate Stanley and Mary George have run for office in Hawaii--and won. Single women can now obtain credit cards. And in the last session of the Hawaii State Legislature, a law was passed stating that when a couple married they could legally use the last name of either the woman or the man or any combination of the two names. And if they had children, the children could use the father's last name, the mother's last name or any combination of the two.

> Action I: Have each person in the group say the name that they like to be called. Then have each person say their whole name. Discuss what name you would choose if you married? Would you like your children to be called by your name, your spouse's name, or a combination? Would you like to use your present last name, your father's, or would you prefer to use your mother's? Or a combination?

Just as people's names are important, so are the words that we use to identify them. In the following discussion, Wendy, Susan and Mariko talk about words for women that we frequently use:

Q. What words do you know for women?

Everyone: "ladies", "chicks", "women", "girls", "females", "wahines".

Q. What do you like to be called?

Wendy: I can't stand that word "ladies". When they open a door for me and say "ladies first", I say "Don't call me a lady."

Susan: I don't like being called a chick.

Mariko: I use "chick" a lot, but I don't like it. When people call me a "chick" I feel cheap.

Susan: Sometimes boys call you "ma'am". They use it to make you feel lady-like, if they respect you for being a girl.

Q. What word do you like best?

Everyone: My name!

Action II: 1. Make a list of the words that you know for women. Include ordinary English words as well as familiar, pidgin or slang words. What words did you know for women when you were a child? Like Mariko, Wendy and Susan, discuss the different attitudes about women that each word suggests.

2. If you are a woman, what do you like to be called? If you are a man, what do you call the women you know? Again, discuss the attitudes toward women that these words suggest. How do you feel about the titles Ms., Mrs. and Miss? Why don't we have similar sets of titles for men?

Like many other women, you may have chosen Ms., since women no longer need to designate whether or not they are married. But changing titles used for women is only one part of eliminating sex discrimination. Another law, Title IX, part of the Educational Amendments Act, prohibits discrimination because of sex in any federally funded program:

> No person in the United States shall on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any educational program or activity receiving federal financial assistance.

This means that any grade school, intermediate school, high school, college or university that receives federal money cannot by law provide better programs for one sex than the other. For example, girls should be permitted to try out for any sport with boys, provided it isn't a contact sport. Schools are required to survey their students every year to find out what sports they want to participate in.

A third law, the Equal Rights Amendment to the Constitution, is in the process of being ratified by the states. Hawaii has its own State Equal Rights Amendment to the State Constitution. The intent of this amendment is to provide equal justice to women through law in every legal aspect of their life, including military service. Right now, the women in the Army, approximately three percent of the total, may hold any of the jobs the the army offers except for combat and direct combat support.

This is still a controversial issue. Listen to the following discussion between Dan and Lei:

Dan: You know, females are going out for the military.

Lei: Why does it bother you, Dan?

Dan: Because it's not their place to be up there. I'm talking about the field, shooting at each other. Combat. You girls play the role of housewife and we play the role of army men. And that's our job, dying for our country. Females belong at home. If we wanted females out there we would have got them out there.

Lei: There are nurses. And what about the women who join the service in order to go to college and get the other benefits. Like I was thinking of doing.

Dan: I feel it's all right for women's lib and stuff like that, but not go fight.

Action III: Continue the dialogue. Discuss how you feel about women serving in combat.

Here, Dan and Lei are raising some important questions about the role of women in our society. Although women are acquiring new rights and new roles, the question of whether women should serve in combat is still debated. In some countries, People's Republic of China, Israel and Ireland for example, women have already fought in battles. But in most, women have stayed at home and men have gone to war; or as Dan points out "you play the role of housewife and we play the role of army men." Dan is talking about sex roles, or the difference in our expectations about what men do and what women do.

We often expect people to conform to our idea of what they should be, and even today, many people expect women to act one way and men another. Although there are numerous exceptions, many people believe that girls should act "lady-like", "wear dresses", "be pretty" but not be too strong or athletic. Boys should be strong, smart, good in sports and successful in their work.

Roles, then, are expectations that we have for both other people and ourselves, expectations based on age, race, education and occupation as well as sex. Sex roles are only one kind of expectation, the belief that women are supposed to act differently than men, or girls from boys. When these ideas about how someone should act become very rigid, they are called stereotypes. And when we have rigid expectations about how men should act and how women should act, we engage in sex role stereotyping.

> Action IV: 1. What sex role stereotypes do you have? What expectations do you have about girls' behaviors? About boys' behavior?
>
> 2. Make a list of expectations that people have for you because you are a woman or a man. What roles do you have? Which of them are sex roles? What chores do you have that reflect sex role stereotyping?

How are we given sex roles? When we were babies, we might have been dressed in pink clothes with flowers if we were girls, blue clothes with footballs if we were boys. When we are older, we are given different toys according to our sex: girls are often given dolls, doll houses, tea sets and nurse's kits; boys are given army sets, walkie talkies, toy guns, trains, and chemistry sets. With these toys we are also given roles. Boys are expected to be masculine, to "be a man". Girls are expected to be feminine, to "act like a lady". Adults and older children often act one way to girls, another to boys. And when we are growing up, or when we have grown up, the way that we relate to other people, and the job that we take, are often based on how we interpret what is masculine and what is feminine. Women, for example, often work as nurses, waitresses, teachers and secretaries; men as doctors, salesmen, lawyers, bus drivers and construction workers.

We receive sex role stereotypes from our culture as well as our family. Movies, books, songs, television, comic books, advertising and the funnies all provide stereotypes of

how men and women are supposed to act. Let's look at some examples:

In one Sunday's comics, Blondie, Helga and "Mommy" in the "Family Circus" all act as stereotyped women. "Don't mess the beds, 'cause Mommy will have to make them.....Mommy, can you put on our bathing suits and take us to the pool now," the children in "Family Circus" exclaim as they enter a new motel room. And on the next page, Hagar the Horrible begins a fight, but recognizes his opponent as Svenson, an old friend. They greet each other joyfully: "Hagar, I haven't seen you since I introduced you to a girl named Helga. Whatever happened to her?" "I married her," says Hagar. He stops and thinks for a moment, then he becomes enraged and chases Svenson across the field with his sword. And on the front page, Dagwood asks Blondie to join his poker game because he and his friends are missing one player. She sits down at the poker table and wins several hands, not through skill but through beginner's luck.

Advertising is another place where we find stereotyped images of women. Do you recognize the commercials upon which the following cartoon was based? What stereotypes emerge?

my teeth are "ultra white"...
my floors are "sparkling bright"...
my kitchen's a "homemaker's delight"...
so what! I still have "ring around the collar!"
SIGH...

Other sources of stereotypes are T.V. shows and contemporary songs we hear every day on the radio.

But not all songs, T.V. shows, movies, ads and comics contain stereotypes. Ads that appeal to both men and women on the strength of the product itself rather than the sex role of the consumer are one exception. Some T.V. shows have main characters who are realistic women, such as Maude, Mary Tyler Moore, and Rhoda. Other shows, such as Get Christi Love and Police Woman, have women main characters who are powerful and heroic. And one song about women that many students like is Helen Reddy's "I Am Woman".

Action V: 1. Listen to a recording of "I Am Woman". Talk about the image of woman that it creates. Does it have things in common with your image of woman? How does it avoid the stereotyping we've talked about in this chapter?

2. Talk about other songs on the radio. What image of woman do they convey? Can you find any sex role stereotyping?

3. Collect cartoons from your newspaper. Discuss those that show sex role stereotyping.

4. Discuss your favorite T.V. shows. Examine roles of men and women in these shows.

Another place where people are treated according to sex roles is in the school system. Although girls may take shop and play football, and boys enroll in home economics, there are still other sources of sex role discrimination. One significant source of sex roles is the textbooks that we have used from grammar school on. They often show more men than women, more boys than girls, suggesting that somehow men and boys are more important. They often show situations similar to those on T.V. where women are behaving in stereotyped ways; washing the dishes, taking care of the baby, cleaning house, or playing with the children. They rarely show women as scientists, lawyers, engineers or doctors. Often there are more stories about boys than girls. In these stories, boys are portrayed in active roles, like cowboys or astronauts, or

building treehouses or playing at sports, while the girls, like their mothers, are shown doing domestic chores, or looking quietly out the window.

> Action VI: Look at the textbooks you are using now. Do you find more pictures of men than women, boys than girls? If you have a little brother or sister or cousin, look at their texts too. Can you find instances of sex role stereotyping?

Both schools and students often engage in sex role stereotyping in their attitudes toward women and sports. Listen to the following dialogue:

> Q. Does anyone know how much the different high schools on Oahu spend on girls' and boys' sports?

Expenditures[1]	Farr.	Kaimuki	Kaiser	Kalani	McKin.	Roos.
Boys	$28,876	$21,089	$18,499	$28,806	$21,340	$32,053
Girls	2,867	2,507	2,755	2,964	1,395	4,060
Per Capita Expenditures						
Boys	$79	$66	$73	$74	$52	$78
Girls	29	32	29	25	20	23

Lynn: To me the reason they spend more money on boys is because boys have more sports.

Susan: Yeah, I know, but girls should have the same opportunities. Like up until this year, at my high school, all we had was the track team and intramurals after school. The boys had football, basketball, baseball, and track. They had four to one!

Lynn: You're right. This year they finally let us have more sports but it was us that had to raise the money for them. They didn't fund us any money. We had to raise it ourselves.

Jane: We had a good softball team, a good basketball

pole vault ????

team, and a good volleyball team, so I don't see why we couldn't have those sports where the boys had football. See, they got money allotted them for that, and they took our money away for sports because they said the boys need basketball and football. But they took our money because of it.

Susan: We considered cheerleading a sport. But we didn't get any money either. We paid for it. We paid about $200 out of our own pocket. But we looked at it this way, too. Girls are known to be feminine, right; boys are known to be masculine. Girls can play sports, yeah, but there's got to be a certain limit. Boys, you can get a lot of boys coming out for sports, but tell me what girls come out?

Lynn: A lot of girls don't go out because they have boyfriends. And some are afraid of what people might say. The boys, that is. Some, they don't care what the boys say, and they play kind of good. Some of them play kind of bad, too.

Lei: When I was talking about sports for girls, I didn't necessarily mean football, because with football, you couldn't get in. No matter how hard you tried, they wouldn't let you in. The sports I meant were sports for girls, like swimming. How many high schools on this island have a girl's swimming team?

Jane: Ours does and I'm on it. It's going to be my third year. You know, girls are concerned about roles, feminine and that, and they don't want to come out for a swimming team. Some of the girls don't know how to swim, and they think that they're going to make fools of themselves. That's silly because most of the teams teach you how to swim right. But a lot of the girls are still embarrassed to come out.

Lynn: Because they wear those things, that's why! (Laughter)

Jane: Not really, when you have a team you have everyone wearing the same suit. And when you're on the team, they don't care what you're wearing, it's how much work you put in it and whether you really try. It's your effort that's important. It doesn't matter what kind of team, whether it's football, or swimming, or volleyball. They'll put a lot of money into a team that works hard.

Jane rightly comments that what is important in sports is that the competitor work hard for his or her team. We know that under Title IX, the equal opportunity in education law, girls should have equal opportunity to participate in sports according to their interests. But can girls ever compete equally with boys? Janis Kaplan, in Seventeen, discusses the problem in an article entitled "Winning Isn't Everything".[2] Refuting the idea that "women aren't meant to be athletes" she argues strongly for making more sports available to women students. As more and more money is put into women's programs, and more and more opportunities are opened to women, we will see more women athletes achieving new records. Kaplan quotes Dr. Tenly Albright, a woman doctor who once won a World Figure Skating Championship: "We're going to find out pretty soon that, given the chance, women can do anything they want to in sports. . . Girls are trying everything, and that's good." Dr. Dorothy Harris says, "I think that cultural factors more than physical differences hold women back in sports." When Lynn says "A lot of girls don't go out because they have boyfriends and they are afraid of what people might say," she is talking about a cultural factor. When Jane says "They don't care what you're wearing, it's how much work you put in and whether you really try," she indicates that to be a good athlete, cultural factors aren't important after all.

Action VII: 1. Think about the sports that you play. Make a list of all of the sports played by women you know. By men. Which sports do you think are influenced by cultural factors?

2. Write a couple of paragraphs on the following issue: Girls should be allowed to play varsity football. Discuss your paragraphs with your friends.

3. Make a list of the sports you would like to play that your school does not now have. As Title IX suggests, you may wish to give the list to your principal.

PART II

We have seen that in the army today, women could do any job, except for combat that they are qualified for. Right now, on Oahu, women do almost every kind of work. They are architects, engineers, police women, politicians, psychologists, teachers, doctors, social workers; they manage apartment buildings, clothes stores and service stations; they work as telephone installers, bakers, air traffic controllers, bus drivers, bookbinders, secretaries and electricians.

A large majority of Oahu's women work: 58% of all single women age sixteen and over; 48% of all married women and 69% of all divorced women. They are 23% of the managers, 28% of all farmers and farm laborers, 54% of all the sales workers, 58% of the social service workers, 75% of clerical workers and 44% of all professionals.

Yet some jobs are more likely to be held by women, others more likely to be held by men. Look at the following chart showing the sixteen jobs most commonly held by women on Oahu. [3]

Number of Women	Job
6915	Shipping and receiving clerks
6859	Secondary and elementary school teachers
5770	Sales clerks
4415	Waitresses
3640	Typists
2990	Bookkeepers
2688	Registered nurses, dieticians and therapists
2580	Cashiers
1623	Sewers and stitchers
1445	Cooks (except for private households)
1405	Food Service Workers
1298	Stenographers
1146	Hairdressers and cosmetologists
1108	Accountants
1041	Telephone Operators
1003	Receptionists

Medicine is one field in which there are traditional sex role differences. Right now, many more doctors on Oahu are men rather than women: 710 male physicians to 140 female physicians.

military person
style #36490
barb!
Gun and boots included!
"Barb" Company, U.S.A.

On the other hand there are 2,688 women working as nurses, dietitians and therapists, as opposed to 176 men. Expectations about who will become a doctor and who will become a nurse began early in life.

Sex role stereotyping in employment can work against men, too, as a student nurse reports in a letter to Seventeen:

> Women are discriminated against in medical school, but what about males studying to be nurses? I am a student nurse engaged to a male nurse who has been faced with prejudice from nursing profs and nurses (females) in the hospital. I think it's time we stopped classifying the medical professionals as she/nurse and he/doctor and remember them only as doctors and nurses.[4]

PART III: What will you do?

Q. What will you do? Will you have a job? Do you want a family?

Doreen: Being a mother is a job.

Susan: It's a job and a role that they play.

Wendy: Women are kind of expected to do that, just naturally, they are naturally expected to play the role. I would say it's a role, too.

Q. Who wants to be a parent?

Doreen: I just want to get married and have a lot of kids. And I'll adopt kids, kids that don't have families. I want to make kids happy. But with the high cost of living these days, the husband isn't the only one who can support the family. So I guess I'll get a job too.

Dan: I wouldn't want my wife to work. I'm too proud.

Wendy: I just want to have kids and raise them. And I guess I'm putting on an act for everybody, because my Mom wants me to get a good education so I can get a good job. But that's the only reason I'm doing it. What I really want to do is have no job at all but to look around and get married.

Susan: I can't decide between being an engineer and a vet. Or maybe a doctor. But I might want to be a mother too, someday.

Dan: You'd have to quit work.

Susan: Why? Do you want to be a father?

Dan: Yeah, someday. I want to have kids.

Susan: Does that mean you'd have to quit your job?

Dan: No, but it's different for a woman. After all, she has the baby.

Susan: But men can get paternity leaves from their job, too. And maybe by that time there'll be more places to take care of little children. I'm going to do both.

And almost half of Oahu's women do both. One of the reasons so many women on Oahu work outside their homes is the high cost of living in Hawaii, where a three bedroom house often costs $80,000 or more, a loaf of bread is almost a dollar, and a doctor's check-up is about $25. One income is often not enough to support a family. And ten percent of Oahu's women support their family by themselves.

Carol and her mother Sumiko are a good example of a two generation family of Hawaiian working women. Carol was born in Honolulu, and after graduating from Roosevelt High School, she went to UH for three years. There she met Myron. After they married, Myron joined the army and they spent the next few years on the Mainland, in Europe, and back in Hawaii, moving every eighteen months. During this time, they had two children, now aged eight and ten. Right now, Carol is finishing her degree in business, specializing in personnel administration.

Carol's mother, Sumiko, was a Ho Hana woman on the Big Island. She came to Oahu to work as a domestic, and met and married Carol's father. "Her big aspiration for me," reports Carol, "was for me to marry a doctor or a lawyer. 'That's the only guys that make it,' she said. So the thing to do when you came to the University was to become a teacher. Women didn't go into engineering. You were a funny woman if you

KODAK SAFETY FILM
KODAK TRI-X PAN FILM

wanted to be an engineer, probably closer to a man than a woman. Business was not considered woman's work, so you went into education.

"My mother had a third grade education. So later, the pressure was to get out of school, go downtown, meet someone nice. Since mother didn't have a lot of education, she depended on me a lot, like to balance her checking account."

In Hawaii, women working is an old tradition. Many of you, like Carol, may have relatives, grandmothers or great aunts who worked as Ho Hana women on the plantations. Or your mothers and aunties may be teachers, waitresses, accountants or secretaries. Today many women on Oahu work for the same reason that the Ho Hana women worked for: to make life better for their families. Their goals are family goals rather than personal ones. Pau Hana, they share their housework with their families, husbands and children and sometimes parents and grandparents. "We all work as a team, and because of this, all of us are doubly proud of what we have," reports one working mother in a Star Bulletin article "Wives Who Bring Home the Bacon".[5]

Mother, wife, head of household, engineer, waitress, doctor, secretary, part of a family team. The role of women in Hawaii, as in many other places, is changing rapidly. Women are still the half of the human race who are expected to bear and raise the children, but they are also making laws, taking care of the sick, arguing cases in court, building houses, waiting on tables, and supporting their families.

How do you see women's roles now? We invite you to continue thinking about women's roles. What do you like to be called? Should women fight in combat? How do you act when you play a masculine or feminine role? How can girls have more opportunities in sports? What work do women in Hawaii do? What work could they do? Think about the sex roles you now have, too. When you go on a date, who pays?

* * * * *

1. A Report on Sex Bias in the Public Schools of Hawaii (unpublished manuscript). Hawaii Task Force on Sex Bias in Education. January 1975, p. 134.

2. Kaplan, Janis. "Winning Isn't Everything", Seventeen. August 1975, p. 52.

3. Office of Human Resources. Profile: Oahu's Women. Honolulu, Hawaii, 1973.

4. "Your Letters", Seventeen. August 1975, p. 6.

5. One of a series of articles in the Honolulu Star Bulletin. November 17-21, 1969.

male (māl), adj. 1. designating or of the sex that fertilizes the ovum and begets offspring: opposed to female; biological symbol ♂. 2. of, characteristic of, or suitable for members of this sex; masculine; virile; hence, 3. strong; vigorous. 4. consisting of men or boys. 5. in *botany,* a) designating or of fertilizing bodies, organs, or parts; as, male gametes. b) designating plants with such organs; having stamens but no pistil. 6. in *mechanics,* designating or having a part shaped to fit into a corresponding hollow part (called female): said of a gauge, etc. n. a male person, animal or plant. Abbreviated M., m.

female

fe-male (fē'māl), adj. 1. designating or of the sex that produces ova and bears offspring: opposed to male: biological symbol, ♀ 2. of, characteristic of, or suitable to members of this sex; feminine. 3. consisting of women or girls. 4. in *botany,* a) having a pistil and no stamens. b) designating or of a reproductive structure or part containing large gametes that can be fertilized by smaller, motile gametes. c) designating or of any structure or part that produces fruit after it is fertilized. 5. in *mechanics,* designating or having a hollow part shaped to receive a corresponding inserted part (called male): said of a gauge, electric plug, etc. n. a female person, animal, or plant.

EQUAL! (e'kwəl), adj. [M.E.; L *aequalis,* equal <*aequus,* plain, even, flat], 1. of the same quantity, size, number, value, degree, intensity, etc.: abbreviated eq 2. having the same rights, privileges, ability, rank, etc. (with to or with): as, I am *equal* with him in skill. 3. evenly proportioned; balanced or uniform in effect or operation. 4. [Archaic], fair; just; impartial. 5. [Archaic] level; smooth and flat. 6. [Obs.], equable. n. anything or person that is equal: as, this book is the equal of the other.

masculinity rites in american society
by lynn s. tanouye

In the American culture, there are numerous symbols of masculinity. Having hair on their chest, sporting moustaches and beards, possessing muscular arms, having beautiful women by their sides, wearing leather jackets, and talking with a low, deep voice are all signs of masculinity in men.

However, according to societal values, to possess these badges of masculinity is not enough for the American male. Throughout his adolescence and adulthood, a male constantly has to prove that he is a man. He is pressured into entering masculinity rites and into playing the male sex role.

This chapter focuses on the various rites de passage into manhood in the American society. It discusses a) the definition of masculinity, b) the socialization of the American male, c) the various masculinity rites, and d) the alternatives to the problem of masculinity rites.

DEFINITION OF MASCULINITY

The World Book Encyclopedia Dictionary states that the term "masculine," connotes "the characteristics (especially strength, vigor, etc.) of man as distinguished from woman."[1]

This definition of a man is perpetuated by parents, peers, the media, and cultural institutions. Parents socialize their sons to be "men". Peers ridicule the "feminine" qualities that a male might possess. The media constantly portrays the image of the ideal man. Cultural institutions pressure males to conform to the masculine sex role. Society assumes that all males possess or should possess certain common characteristics.

In most traditional American societies men are viewed as the superior sex. Males are expected to be physically and emotionally strong--to be the tower of brawn and the defender of women and children. When chaos and confusion fall on females, the man is supposed to remain calm and heroically rescue the frail beings. Our culture assumes that males possess instinctive

characteristics, such as competitiveness and aggression. It is believed that males are achievement oriented, because women are depending on them. They are also sometimes viewed as primitive, with strong sexual and aggressive drives.

Society is also under the impression that a real man should be heterosexual. The idea of a homosexual being macho does not exist in the minds of many. Society also believes that a real man should always be a "sex machine".

Action I: Define masculinity and femininity in your own terms. Is it necessary to keep these terms in our own vocabulary?

THE SOCIALIZATION OF A MALE

From the time of birth, males are taught the "ought-to's" and the "do not's" of the masculine world. Infant boys are given less verbal and visual attention than infant girls. For the first six months, boys are physically touched more by mothers, but after that period, the boys are pushed away from touching.[2]

The males are given building toys and guns to play with, while the females are given dolls and doll houses. As Nena and George O'Neill state in Open Marriage, "...the girl is taught to be a wife, while the boy is taught to be a man."[3]

At times of disappointment and sadness, boys are taught to suppress their emotions and that real men don't cry.

Many boys perceive their fathers as models of strength. They will often tell their friends, "My father can beat your father any day." They hardly ever say, "My mother can beat your mother any day."

At an early age, boys are pushed into the heterosexual male role. Adults will often ask little Johnny, "do you have a girlfriend?"

In adolescence, boys learn that as "superior beings" they must take care of the "weaker sex". They are instructed to open doors for females, carry their books, and pay on dates. They also learn that touching is taboo except in sexual situations

or unusual circumstances. Holding hands with another male on some city streets is regarded as being "queer", while caressing a fellow teammate in a basketball game is all right.

The media shows him models of "real men". Super-heroes in sports advise him to buy a certain shaving creme or cologne, in order "to be a man".

By the time of his adulthood, a male realizes that the focus of his life is his work. His masculinity will be judged by the type of work he does and the position he obtains.

Action II: In what ways are your own behaviors and attitudes sex-role stereotypes? Try to analyze how these were developed.

MASCULINITY RITES

Masculinity rites are the bridges between childhood and manhood. Non-industrial societies usually have one such rite of passage. However, in America, various masculinity rites occur constantly within a man's lifetime.

In the early history of America, the masculinity image had a function in society. The American male had to be physically strong, because frontier life was tough and the chores had to be done with brute strength. In employment, only jobs that required physical strength were available. The men were forced to become the breadwinners. The population had to be increased in order to build the new nation. Therefore, men were expected to prove their manhood by fathering children.

However, with the coming of industrialization, the need for a "masculine" male became less. Urbanization occurred and the rough life of the frontier was eliminated. Machines made jobs easier and women began to enter the job market. The American male no longer was the only breadwinner. Facts about the population explosion became evident and large families were discouraged. Men no longer were encouraged to prove their masculinity by fathering large families.

The American society still expects males to be "masculine."

However, there is a shortage of productive activities in which a male can prove his masculinity. Early forms of proving one's manhood have become obsolete or are culturally unacceptable in the present period. This fact puts the American male in a bind.

Thus, the American male resorts to accomplishing non-productive activities to prove his manhood. He enters the military, participates in sports, or plays the sexual game of "scoring". These activities are now considered to be "masculinity rites".

Masculinity Rites and the Military

A familiar statement that parents often say to their misfit sons is: "If you go into the army, you'll come out a real man." Apparently, individuals feel that the military molds boys into the ideal man.

In Men and Masculinity, a Vietnam veteran recounts his experiences in military life. He states that an army recruit is under tremendous pressures to conform to the masculine ideal. In basic training, instructors play on the recruit's insecurities to encourage the "hard core, tough image". When a man chooses to go Airborne, the pressures to be "sharp, mean, ruthless" are heavy. A male is taught to be prepared to fight.[4]

For the military, encouraging such an image is necessary in war. Toughness and ruthlessness are productive in a place where men need to kill one another. By seeing the enemy as less human, killing becomes easier. The military theorizes that the pressures of the military life cause the men to take out their frustrations on the enemy.

The cost of assuming the macho role in the military is a high price to pay. The pressures to conform are so great that men have cracked under the efforts of maintaining the macho image.

Masculinity Rites and Sports

Society seems to believe that men are made on the athletic playing fields. Some parents push their sons into Little League,

so that their boys can learn the "manly virtues", such as discipline, competitiveness, and sportsmanlike conduct. Coaches, the second male model in a boy's life, teach the males how to win and how to lose like a man. (Big boys don't cry. We'll beat them next time.) Football coaches in high school and college have been known to give pep talks, such as "prove-you're-not-a-sissy-by-winning-the-game", in the locker rooms. Thus, every game in sports competition becomes a masculinity rite. A male proves his masculinity by winning, and loses his manhood by losing the game.

In the sports world, two problems exist. First, some members in the sports world feel that homosexuality should not be tolerated.

The second problem that arises in a restrictive sports world is that women aren't allowed on the playing fields. Members in the sports world rationalize this by pointing out the females' physical inferiorities. When a woman athlete obtains superior qualities, members in the sports world state that the loss of a game to a woman will hurt the male's ego. Jack Scott theorizes that the women athletes are a threat to the masculine image of sports, so therefore, the sports institution struggles to restrict them from participating in athletics.[5]

Masculinity Rites and "Scoring"

For the American male, the performance in sex and the number of sexual acts are important in the masculine-oriented society. "Scoring", or making love with a female, becomes the masculinity rite. Among his peers, he often tries to prove himself a man by bragging about his sexual conquests.

In the American society, heterosexual affairs are the normal activities that a male should engage in. A young male is under pressure to sow his oats, while the female is expected to remain virtuous before marriage.

The overconcern with scoring is exhibited in the existence of "how-to" books, such as The Sensuous Man. Hints are given to the male, so that he can successfully manipulate women into having sex. In this book, "scoring" is the game and winning is the goal.[6]

Problems arise when the society emphasizes the sexual habits of the American male. Men, in their quest to portray the macho role, dehumanize females. They also dehumanize themselves by straining to fulfill the super-stud image.

Action III: 1. Try to think of three male heroes you have. Which of these are outstanding in any of the three areas--military, sports, or sex.

2. Do you agree with the theory that these three areas serve the primary function of giving men the opportunity of proving their manhood? What are the implications of women entering these areas on an equal basis?

ALTERNATIVES

Many statements in this chapter about the American male and his masculinity rites are, of course, overbroad generalizations and slight exaggerations. In both the military and sports worlds, there are rapidly expanding opportunities for women.

The women's liberation movement of the early 1970's did much to liberate numerous women from their sex roles. However, little has been done to liberate the American male from his

traditional macho roles. Largely through the fault of the media, the ideology of the movement was misinterpreted. Supposedly, the women's movement wanted to release both males and females from their sex roles. However, the media focused on activities in which women imitated men.[7] This reversal of roles placed men on the defensive and turned them off to the ideology. Things were worsened when several females attacked the men by labeling them the "enemy" and calling them "male chauvinist pigs". The subject of male liberation was for a large part ignored.[8]

Myron Brenton, in The American Male, suggests that the sex roles should become more flexible. A real man is more flexible in his role and becomes less vulnerable to situations. He doesn't need to confirm his masculinity by doing "masculine" acts or by refusing to do "feminine" acts. He is secure in his manhood, because he doesn't need any outside mechanism, such as society's values, to define his masculinity. His manhood is less threatened by setbacks, such as the loss of a job or the loss of a game in sports. The real man is free to exercise choices.[9]

To me, society must deemphasize sex roles in order to relieve the pressures placed on the American male and female to conform. Instead, the humanness of a person should be stressed. Having so-called "masculine" traits should be a sign of individuality, rather than a symbol of manhood. It is not wrong for an individual to be "masculine-oriented", but it is wrong to shove this lifestyle down the throats of every able-bodied male in the United States.

In such a society, individuals can "do their own thing". All choices in lifestyles are right choices, so long as they do not infringe on the rights of others. People can begin to say "I'm glad I'm me."[10]

* * * * *

1. The World Book Encyclopedia Dictionary, 1965, II. p. 1175.

2. Lewis, Michael. "There's No Unisex in the Nursey", Psychology Today. May 1972, p. 56.

3. O'Neill, Nena and George. Open Marriage. New York: Avon Books, 1972, p. 139.

4. Pleck, Joseph H. and Jack Sawyer (ed.). Men and Masculinity. New Jersey: Prentice-Hall, 1974, p. 127-128.

5. Scott, Jack. "Sports", Ramparts. February 1972. p. 56

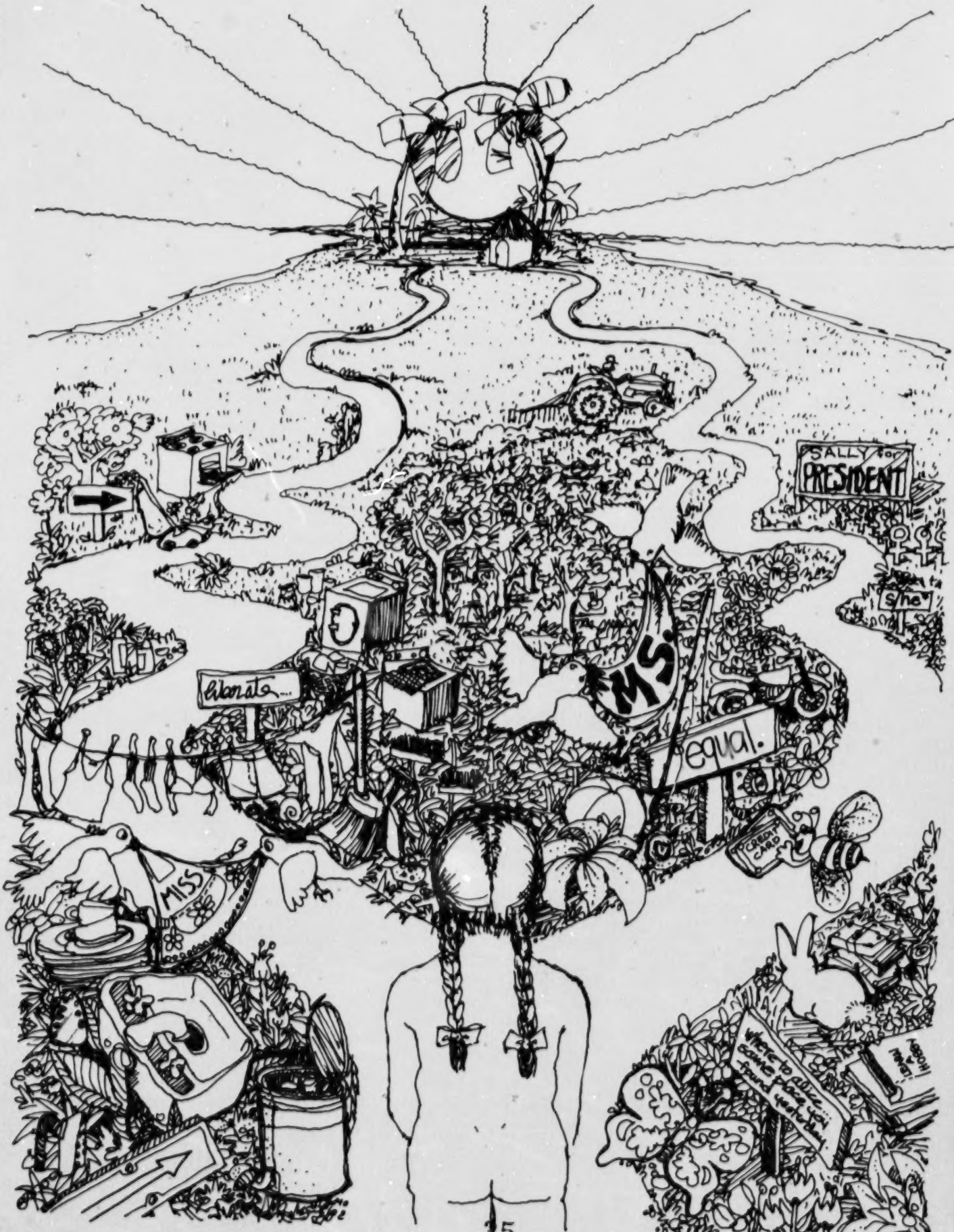
6. M. The Sensuous Man. New York: Dell Publishing Co., Inc., 1971.

7. Vilar, Esther. The Manipulated Man. New York: Bantam Books, Inc., 1972, p. 128.

8. Dixon, Marlene. "Why Women's Liberation?" Divided We Stand. From the Editors of Ramparts with the advice of Richard H. Dodge, San Francisco, 1970. "Women's Lib: The War on 'Sexism'", Newsweek. March 23, 1970, p. 71.

9. Brenton, Myron. The American Male. Connecticut: Fawcett Publications, Inc., 1966.

10. Reich, Charles. The Greening of America. New York: Bantam Books, Inc., 1969.


SALLY for PRESIDENT
she
liberate...
MS.
equal.
MISS

A society with rigid sex-role stereotypes for males could be expected to have corresponding stereotypes for females. Whereas in the last chapter we have seen that criteria of masculinity are factors such as the type of work a man does, the position he obtains, or the prowess he displays in the military, sports, or sex, a woman too often is judged by her beauty and her ability to catch a man, rather than achievements on her own merit.

"Have you ever wondered why smart girls grow up to be dumb women?

Think back to when you were in grade school, when little girls seemed to learn to read faster and better than little boys. They did better on arithmetic problems too. Now that you are in high school, does it seem as though the young women choose easier courses and avoid difficult subjects like algebra, geometry, calculus, physics, and chemistry? If you ever noticed that switch in girls' scholastic behavior, you might be interested to know that scientists have noticed it too. Scientists have known for some time now that girls begin to read and write and to solve arithmetic problems earlier, and easier, than boys. However, they discovered that by the time a young woman reaches high school, her school performance on tests goes down in relation to young men's performance. Reasons for their underachievement on tests may be related to motivation. Some girls may fear that ability is unfeminine. Other young women may redirect their efforts to "catch" a man through traditional dating rituals.

Action I: Compare the courses that males and females in your class are taking. Are there any differences? If males are indeed enrolled in more technical courses, such as mathematics and sciences, discuss why this is so.

The Dating Game

From the time women and men start dating in their teens throughout their dating adventures as adults, men and women have followed customary rules that define who does what. These rituals and rules include the following elements for women. Women are expected to make themselves beautiful to attract men. They spend a great portion of the money available to them to buy the latest fashions, jewelry, and rainbows of make-up with which to decorate themselves and enhance their natural beauty.

Beauty is a multi-million dollar business. Corporations spend millions of dollars manufacturing beauty products and advertising them. Advertising is very important not only to sell products but also to keep the market alive. Manufacturers keep the beauty market alive by repeatedly changing fashions and beauty "aids"--it is virtually impossible for a woman to always be in fashion because the fashion changes so rapidly--and advertisers do it by constantly bombarding women with campaigns and slogans to convince women that their greatest asset--their most important quality--is their beauty.

Beauty contests, beauty queens--Narcissus, Cherry Blossom, Miss America and Miss Teenage America--and the like resound the message that beauty is a woman's most priceless possession.

The emphasis on external beauty for women is harmful in many ways. One is that not all women can meet the standards of beauty extolled through the media--generally a tall, slender Caucasian with big eyes and high cheekbones. Women who don't meet these standards may lose self-esteem because they have let the media brainwash them into thinking that beauty is the most important asset a woman may have. A more harmful effect of the overemphasis on appearance is that it detracts from other talents and abilities that women have.

Another factor of the dating game is that women learn very early in their lives to sit back and wait till something comes to them or till something happens to them. They wait for phone calls. They wait for invitations from men. They wait for social events to come and go. Passively they wait for life to

before

3R cosmetics...

(Really Rich Rip-off!)

"opens" lani's eyes.

after

hawaii. the false eyelash capital of the world.

come to them--and ultimately for a marriage proposal. Some of us grow up believing that we have no right to ask for or go after what we want.

Despite the disadvantages of playing the dating game--the time and costs involved in making oneself "beautiful", and the passivity of waiting, many girls do get hung up in these rituals, because they believe that they will find true happiness through marriage to their Prince Charming.

> Action II: 1. Compute your costs and time involved in grooming and other activities aimed at beautification beyond what is necessary for being neat and clean. If the costs and time seem excessive, discuss the factors in your lives, such as commercials, which influence you.
> 2. Examine in the media the commercials of beauty products for both men and women. Do stereotypes emerge? What are these stereotypes?

The fairytale of marriage.

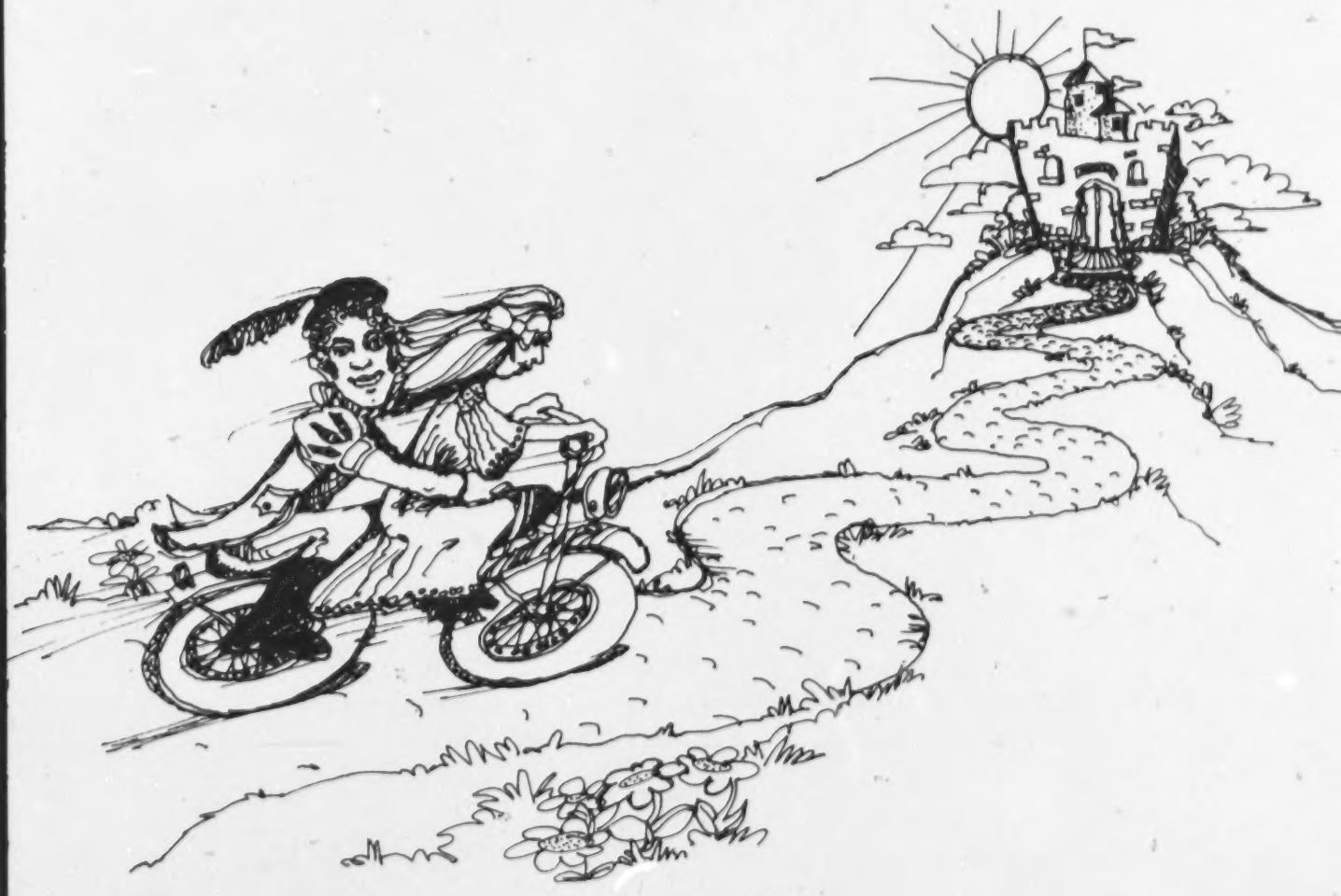
From fairytales like Cinderella and Snow White and from all the romance stories on T.V. and in the movies, some girls grow up believing that someday, after they graduate from high school, they will meet their Prince Charming who would carry them off, and they would live happily ever after. Others dream of working a few years, living it up, playing the field, and perhaps having an exotic career like an airline stewardess, flying around the world and meeting all sorts of dazzling people. Of course, the happy ending that is hopefully waiting in the wings is finally meeting some brilliant man who sweeps them off their feet and marries them. Many women's fantasies end with their concepts of an ideal marriage, and motherhood. What are your dreams about your future and how do they end?

Many young women often marry with little information on what they are getting into. It may be to get out of their parents' home, out from under their parents' rules and orders. It may be because of a fear of being an "old maid". It may be for security with a man to take care of them financially, socially, and emotionally. It may be because of infatuation.

Marriage should not be viewed as an escape or based upon illusions of grandeur. Marriage entails adjustments between two distinct personalities and requires a realistic assessment of interpersonal relations in day-to-day living.

Action III: 1. Write down three reasons why you want or don't want to get married. Discuss with classmates.

2. Talk to a married person. Ask how their conceptions of marriage before and after marriage were.



and they lived happily ever after. . . .

Women's Work and Men's Work

Supporting the fairytale of marriage is the notion that there is a distinction between men's work and women's work. The double standard--or two sets of social rules that govern women's and men's behaviors--has put down what is perceived as women's work, and correspondingly, women's capabilities.

The double standard would have people believe that women are irresponsible and men are responsible. It would also have people believe that women cannot have equal rights because they are mentally weak and inferior, and consequently, they need men's protection and guidance. Otherwise, women would probably abuse their rights. In addition, the double standard assumes that women are too emotionally unstable to consider important issues with sound reason and that the hormonal changes of women's menstrual cycle make them too unstable to stand up under the pressures that men have traditionally had to face out in the work world.

This kind of thinking ignores the problems and crises that women have to face as mothers and wives. It either ignores them or regards them as trivial compared to the pressures men face. These prejudiced attitudes disregard the fact that women in their traditional roles carry many difficult responsibilities with courage and a great deal of strength. Homemakers bear the responsibility of buying and preparing nutritious and tasty food sometimes on a too small budget, of caring for the sick, of raising children, managing and supporting a family alone, and of many other daily decisions and periodic crises that arise in families. Perhaps you can think of more examples. Homemaking is one example of women's work which requires as much patience, endurance, intelligence, and responsibility as so-called "men's work". That women have been so successful in their traditional domain is proof of their ability to face problems and to act responsibly. The important point is that the talents and responsibilities that women have demonstrated in homemaking are also useful and valuable in other meaningful work. Moreover, some men are just as capable as some women are in child care and household

responsibilities. But the double standard says that all women belong at home and all men in the work place.

Action IV: 1. How are homemaking tasks handled in your home? How about your grandparents' family? How would you handle it in your own family in the future?

The notion of "women's work" and "men's work" is another example of the double standard. On the job women's work implies secretaries, telephone operators, nurses, teachers, stewardesses. Men's work entails the counterparts of executives, telephone installers and repairmen, doctors, professors, pilots. Men should be chefs in fancy restaurants and women should be cooks at home.

One traditional expectation of a working woman is that she is either supporting herself till she gets married or is supplementing her husband's income. It does not take into consideration the rising number of women who have to support their families alone.

Another expectation is that whatever work women do for a salary should be an extension of what they do in the home. In other words, they should fulfull supportive, subordinate roles. They should take care of the "details" while men take care of the "important" work. Women should stay in the background, while men occupy the spotlight.

What this kind of thinking boils down to is that women cannot compete with men. Some people get especially concerned about the fear that women will take jobs away from men. This fear is based on the myth that men should be the breadwinners. Also, many men believe it would be a disgrace to be supported by a woman. People forget that there are many women who have to support their families, and that in today's spiraling economy a second income is frequently necessary.

Action V: Consider your career goals. Compare goals of males and females in the classroom. Are there any patterns? How do these career choices compare to what is traditionally considered as men's work or women's work? If there were absolutely no obstacles, what occupation would you enjoy?

Where to now?

Women need choices in occupations and roles. We need economic justice in the workplace and for those who choose the role of mother and wife we do not want that role to be down-graded.

The important questions for people--for both women and men--are: "Is it necessary to fulfill traditional roles and to act in conventional ways just because that is the way it has been done for centuries? Or, would it be better for individuals and for societies to allow women and men a full range of expression of their talents and abilities?"

The first step toward this is overcoming our own personal beliefs about ourselves and our abilities. The next step is to examine the obstacles in society and to begin to think of ways to eliminate them.

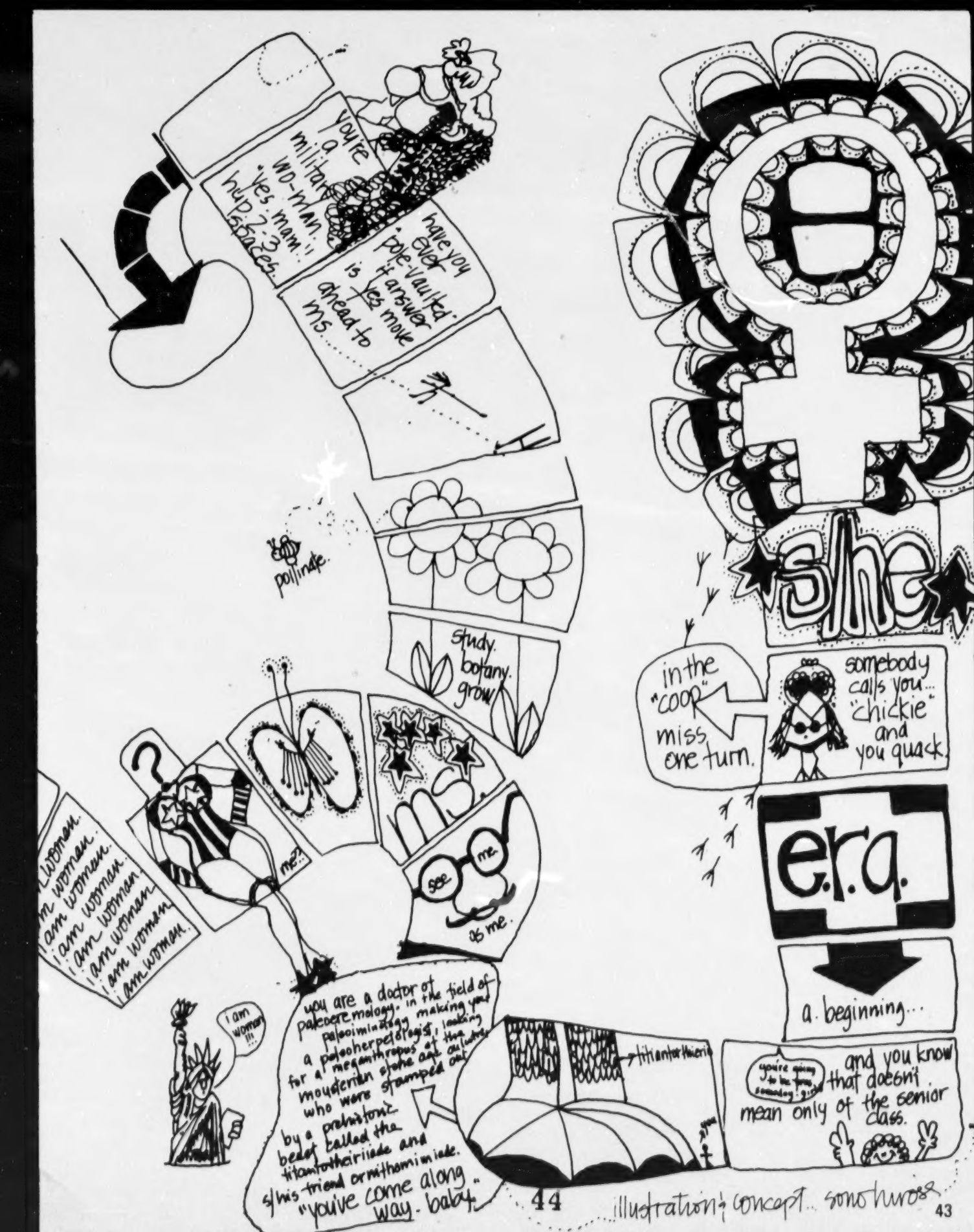

you're a military wo-man "yes mam" hup 2-3 4 5 6 paces.
have you ever pole-vaulted answer is yes move ahead to ms.
pollinate.
study. botany. grow.
me?
see me.
as me.
I am woman !!!
you are a doctor of paleoecre mology. in the field of paleoimiology making you a paleoherpedologist looking for a megamthropus of that mousterian stone age culture who were stamped out by a prehistoric beast called the titantortheiriade and titantortheiriade and s/his friend ormithomimiade. "you've come along way. baby."
titiantortheiriade
you're going to be free someday girl
and you know that doesn't mean only of the senior class.
a. beginning...
e.r.q.
s/he
in the "coop" miss one turn.
somebody calls you... "chickie" and you quack.
I am woman. I am woman. I am woman. I am woman. I am woman. I am woman.

illustration & concept... sonohuross

with a little help from our friends:

- gary nakanishi
  for letting us use the "before" photograph on page 37

- patti pang
  for typographical assistance

- lani wright
  for "modeling"

- marcia murphy
  for handling all the red tape